It must be left to every man's consciousness to determine how far the delineation given bears any general resemblance to his own felt experience. We say, general resemblance; for it will at once occur to every one that there is a difference, and that not of an unimportant kind, between the hypothetical and real case; and we refer to this as sufficient to explain the discrepancy between the picture which has been drawn and the actual state of man. In the supposed case, the individual remembers a time when he was without sin; whereas the memory of man cannot go back to a time when he was not transgressing the commandments of God. This difference in the cause must produce a difference in the effect, and that of an influential character. The conscience of sin cannot be so acute when the mind never knew what it was to be unspotted, as it must necessarily be when it can look back on a time when it was untainted by sin in thought or feeling. Hence the deadness of the conscience on the part of mankind in general, so different from the keen sensibility of those angelic beings who have fallen from purity. We may now discover one reason why man in his present state is prevented from reaching that demoniacal madness and fury which agitate all those who have an acute sense of the sin in which they still indulge. Whether, after the day of judgment, man may not be driven to the same extreme, is a question which will fall to be considered in a future section. We refer to this difference between fallen angels and fallen men, in order to explain how the latter may live in a state of insensibility in regard to their sin. This same circumstance, as accounting for the deadness of the human conscience, also explains the confirmed nature of the sinful affections which mankind cherish, and the courses of conduct pursued by them. Springing up with them from their youth, their sinful affections and habits are entwined with

every part of their nature, and have become, as it were, essential
parts of themselves. These two tendencies, originating in the
circumstance that sin is natural to mankind, act and react upon,
and strengthen each other. Sin is scarcely noticed, because it
has all along been committed ; and because it is not observed,
it continues to grow and strengthen without check and restraint.
This twofold action must continue till such time as the whole
position of the man is changed by events in this world or the
next, bringing his guilt before his mind in all its hideousness